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conception, appears to be merely necessary conformity to law—a functional relation between antecedent and consequent, and that such a relation exists in the biological domain is in his mind, as it is in the minds of most inquirers, beyond the shadow of a doubt. μ.

MONISTISCHE GOTTES- UND WELTANSCHAUUNG. Versuch einer idealistischen Begründung des Monismus auf dem Boden der Wirklichkeit. Von *J. Sack*, Leipzig: Verlag von Wilhelm Engelmann. 1899. Pages, viii, 278. Price, 5 marks.

After briefly tracing the monistic aspirations which shone through the avowed dualism of Kant and his followers, and characterising the monistic conception of things as the shibboleth of modern science and the philosophical signature of our times, the author, accepting its principles, seeks in his turn for a solution of the problems of existence. Discovering that it is denied to us to attain to a knowledge of the suprasensual either by the aid of logic or of scientific investigation, he resorts after the precedent of Schopenhauer to the analogical procedure and discovers in the human soul, or rather in its distinctive characteristic, consciousness, the analogue for the explanation of the universe. The author is aware that he is not attaining by his procedure a knowledge of things-in-themselves, but he is convinced that if he can exhibit in the universe at large the attributes of consciousness, if he can establish the identity of the phenomenon with the noumenon, and come ultimately to the recognition of divinity as the fundamental essence of both, then we shall have arrived, both in theory and in fact, as near as we possibly can to the knowledge which has been so long sought. His ultimate aim is thus the establishment of a theory of God and of the world, that is to say, of a religious system, involving a distinct doctrine of the development of the universe, of man, and of man's soul. His doctrine culminates in the theory of a personal God, conscious of his divine nature, but identical with the cosmos. He asserts that there is no contradiction between this and the monistic position, his definition of personality being nothing but the predication of self-consciousness and of immanency. While we are at variance with the author upon this and other related points, there is much in the book that agrees with the position upheld by *The Open Court* and *The Monist*. μ.

THE PROPHECIES OF JESUS CHRIST RELATING TO HIS DEATH, RESURRECTION, AND SECOND COMING, AND THEIR FULFILMENT. By *Paul Schwartzkopff*, Professor of Theology in Göttingen; translated by Neil Buchanan. Edinburgh: T. & T. Clark. 1897.

The characteristic feature of Professor Schwartzkopff's treatise lies in his distinction between what belongs to the absolute divine content of Jesus's revelation, and what to its form as conditioned by His humanity and the opinions of His day.

The elaboration of this distinction belongs to certain portions of his work which he has not yet published, but the conclusions are used in the present volume which constitutes really the last quarter of a more extended treatise.

The divine content of Jesus's revelation was the fatherhood of God, involving redemption through love from sin, and final reunion with the Father. The form of his revelation consists of the precise data of Christ's expectations regarding his resurrection, his ascension, and the establishment of the kingdom of God on earth. In all these his fallible human mind was the instrument of reaching conclusions, and we find him subject to the preconceptions and the errors of his time.

Professor Schwartzkopff finds that Jesus expected to go directly on his death to be with God in heaven, whence he expected to return in glory within the life of the generation then living to establish the kingdom of God on earth. That His spirit went to God the author devoutly believes, but the establishment of the kingdom of God on earth was to come about in a different way from what He expected. This was a part of the form of his revelation, however, and not of its essence.

As to the appearances of Christ after burial, this is Professor Schwartzkopff's position: The disciples and Paul certainly had a supernatural revelation which confirmed their belief that Jesus had been transfigured and exalted to God; this may have been merely "an objective vision," or Jesus may have appeared, and probably did, in a celestial body, for we cannot deny the possibility of such an appearance. We cannot at all accept the possibility that the physical body of Jesus was reanimated and walked the earth, and the argument from the empty tomb is met by the assumption that some unknown persons stole away the physical body from superstitious motives. Christ's promise that he would appear to his disciples "after three days" is not to be taken literally; "three days" means only a short time.

Professor Schwartzkopff insists upon the humaneness of Jesus from his mental side, but, while he insists no less upon his moral and spiritual perfection, he does not make it clear whether this too is regarded as human, or as something essentially superhuman. The puzzling intricacy of the mentally fallible and the spiritually infallible natures involves the author in some fine scholastic distinctions which are clear only to those who hold his precise point of view. Despite great erudition and the evident purpose to weigh fairly the arguments of others, which are some times considered at length, and despite the assumption of the critical point of view there is in the volume an anxious desire to make the conclusions square with a certain preoccupied theological position,—a fairly liberal position for an orthodox theologian, it must be admitted.

It would be interesting to have a treatment of this subject from an absolutely unbiased point of view, if that is possible. Probably it is not possible from one who still stands upon the evangelical platform. The only way in which preconceived notions regarding Christ and his authority can be eliminated is to apply the argument and the tests of opinion to some known person of modern times in circumstances as nearly as may be the same. How would we judge of a known per-

son of our day of whom reports were made similar to those given us in connexion with the life of Jesus?

W. H. C.

**PSYCHOLOGY AND LIFE.** By *Hugo Münsterberg*, Professor of Psychology in Harvard University. Boston and New York: Houghton, Mifflin and Company, The Riverside Press, Cambridge. 1899. Pages, xiv, 286. Price, \$2.00.

Two of the essays included in this volume are already well known to the public and gave rise a year or so ago to much discussion—a good fortune that seems to have marked more than one of Professor Münsterberg's recent deliverances. These essays are entitled, "The Danger from Experimental Psychology" and "The Teacher and the Laboratory," and appeared in *The Atlantic Monthly*. They are an attack on the psychological fad which now enthralles our educational thought, or lack of thought, and are reprinted as supplementary interpretations of his educational views. The other six essays are entitled: (1) Psychology and Life; (2) Psychology and Physiology; (3) Psychology and Education; (4) Psychology and Art; (5) Psychology and History; and (6) Psychology and Mysticism.

With most men who have kept their eyes open during the last ten years Professor Münsterberg believes that intellectually we are suffering from a species of psychological plague. He says: "The period of psychology, of the natural science of the mental life, has begun. It dawned ten, perhaps fifteen years ago, and we are living in the middle of it. No Edison and no Röntgen can make us forget that the great historical time of physics and physiology is gone; psychology takes the central place in the thought of our time, and overflows into all channels of our life. It began with an analysis of simple ideas and feelings, and it has developed to an insight into the mechanism of the highest acts and emotions, thoughts and creations. It started by studying the mental life of the individual, and it has rushed forward to the psychical organisation of society, to social psychology, to the psychology of art and science, religion and language, history and law. It began with an increased carefulness of self-observation, and it has developed to an experimental science, with the most elaborate methods of technique, and with scores of great laboratories in its service. It started in the narrow circles of philosophers, and it is now at home wherever mental life is touched. The historian strives to-day for psychological explanation, the economist for psychological laws; jurisprudence looks on the criminal from a psychological standpoint; medicine emphasises the psychological value of its assistance; the realistic artist and poet fight for psychological truth; the biologist mixes psychology in his theories of evolution; the philologist explains the languages psychologically; and while æsthetical criticism systematically coquets with psychology, pedagogy seems ready even to marry her."

The solution Professor Münsterberg sees only in absolute divorce. He says again: "The chief aim of this book is the separation of the conceptions of psychology from the conceptions of our real life. Popular ideas about psychology suggest that the psychological description and explanation of mental facts expresses the